

# HOW·NI·KAN

PEOPLE OF THE FIRE

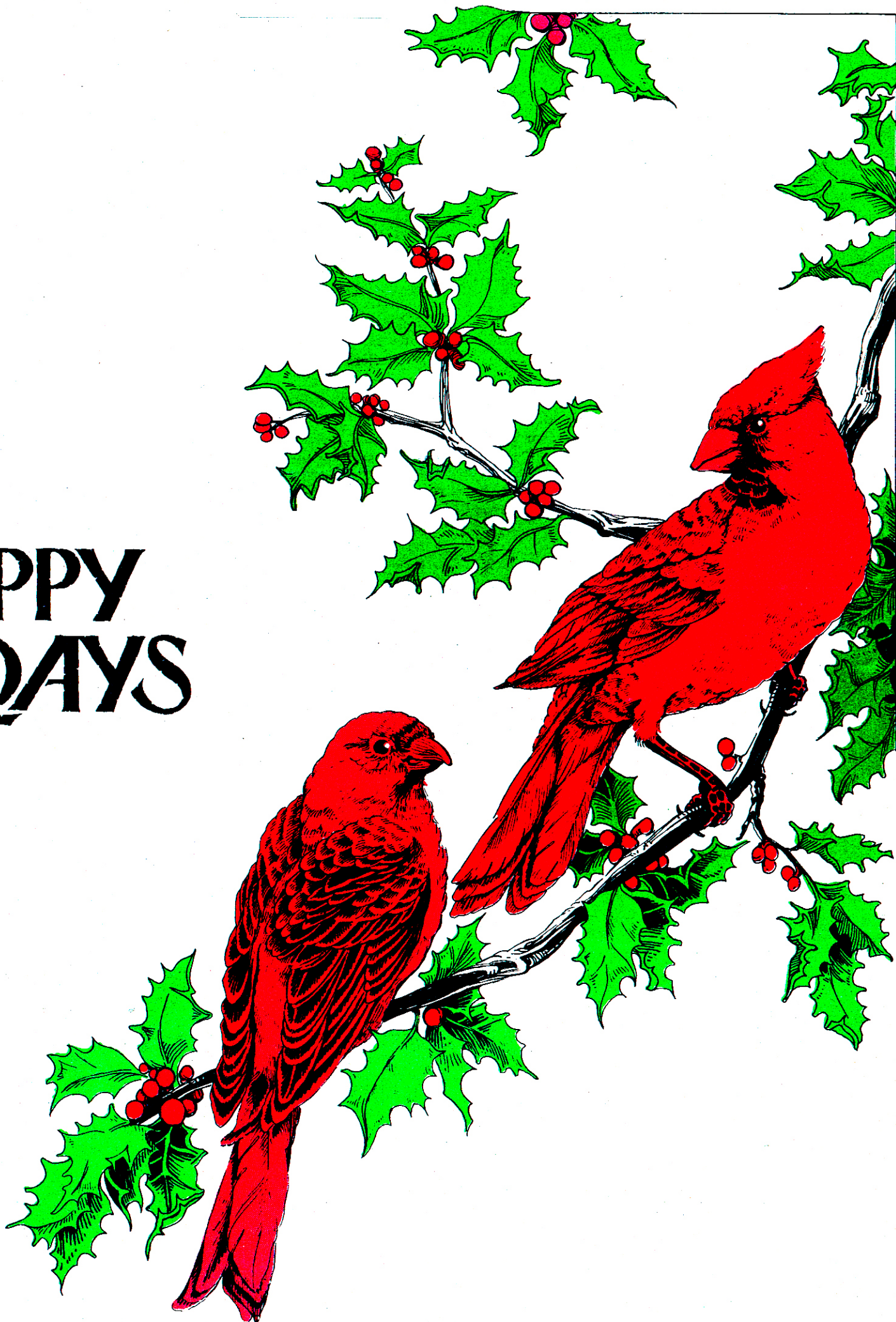


Vol. 14, No. 12

Citizen Band Potawatomi Tribe

December, 1992

## HAPPY HOLIDAYS





# TRIBAL TRACTS



## FROM THE CHAIRMAN

By John A. Barrett Jr.

**Bourzho Niconi (Hello My Friends),**

Christmas time for the Potawatomi is twice the celebration that others have. This double blessing is a product of our history. As one of the earliest tribes to convert to Christianity, we celebrate the birth of Christ. The greatest gift of all that God has made to mankind — His Son.

As Native Americans, we celebrate that time of year when our people had finished gathering their food stores for the cold months and the family lodges were ready for the winter. This was a time for creating and learning. Gathered closely together in the wickiups, the telling of stories while working on tools, clothing, weapons and art was a "gift" that each member of the older generation gave to the young who watched and helped. Winter was a time for giving the gifts of language, culture, tradition and survival skills. It was time when the very identity of the individual Potawatomi was formed.

As we all gather as family and tribe this Christmas season, each of you can give the young people in your family a gift they cannot lose or use up — their history. Be sure that the oldest parent or grandparent gets the full attention of the family this year to tell the stories of their experiences and memories, especially the ones that they remember from their parents and grandparents.

Surely there are few of us who do not have some personal item that we cherish because "this was given to me by my grandmother, who got it from her mother ..." or a story that was "told to me by your great-grandfather when I was seven years old ...". The greatest gift that our old people can give is a part of their life experience, be it a story, a diary, even an old piece of clothing. If it is something that has great personal value and meaning to you, it will create a memory that will last the lifetime of the person you give it to.

This is our way, the Indian way. We respect those who grow old as the wisest of all of our people because they are the "givers of life." As parents they actually gave the lives of their children more value by passing on learning — to make life easier or better for them.

As we go into this Christmas season, remember that the most precious thing we will have left when the gifts are given and the mess is cleaned up and we all go back to our homes or jobs is our memories. These won't be the merchandise we bought as much as the love we felt for each other as we shared an experience. That experience can be even richer if special care is given to honor the oldest members of the family by asking them to "give us a Christmas story." I promise it will be the best present you will get — or give — this Christmas.

**Megwetch (thank you) and Merry Christmas!**

## Potawatomis invited to attend college courses with Shawnees

Richard G. Benefield, instructor of college courses for the Absentee Shawnee Tribe in Shawnee, said that Potawatomi Tribal Members are welcome to enroll in the courses offered at the Absentee Shawnee Tribal Complex. Some Potawatomi Tribal Members have enrolled in the courses.

Enrollments are now being accepted in the Tribal Social Services Office of the Absentee

Shawnee Tribe, in Building #3 at the Tribal Complex.

Social Psychology, three (3) credit hours, is scheduled to start on Monday evening at 7 p.m., on January 11, 1993. This course only meets on each Monday evening.

Oklahoma History, three (3) credit hours, is scheduled to start at 7 p.m., on January 13, 1993. This course meets only each Wednesday evening.



## A family portrait — 1897 style

This wonderful photograph was recently shared with Tribal Archives by Margaret S. Kappus Craig. Pictured is the Shawnee home of Jacob Johnson and his wife Sophia, built in 1897. From left are the family cow, whose name was not recorded; Jacob; Sophia; Sadie Hardin, daughter of Rachel Johnson Wall Hardin; and Sophia Faye Bollman, daughter of Ida Johnson Bollman. The picture was taken by longtime Shawnee photographer Houstin Payne.

## OU program studies Indian dropouts

In a one-of-a-kind program, Oklahoma State University will bring Native American math educators and students together early next year to discuss curriculum changes that might stem the shocking 45 percent dropout rates faced by Oklahoma's Native American high school students.

"When students pass math classes, their chances of graduation are very good," said Dr. John Jobe, an OSU professor of mathematics and conference organizer.

Jobe said studies show success in math is a primary indicator of graduation rates for all students nationwide.

"Since Oklahoma has the largest Native American population of approximately 252,000 in the nation, we have the most critical problem," Jobe said.

The Conference for Oklahoma Native American Mathematics Educators and Students (CONAMES) is unique because Native Americans have not traditionally been included in discussions concerning educational methods used to teach their children, said Jobe.

The conference, set for Feb. 19-20, will be led and conducted by Native American educators and students, said Jobe, who describes himself as the only non-native American involved in the project's implementation.

"This conference is designed to allow Native Americans to speak their minds and make recommendations about what they think will encourage youngsters

in their communities to successfully study more math," he said.

The American Indian Science and Engineering Society (AISES) reports that the Native American high school drop-out rate nationwide and in Oklahoma is about 45 percent.

"This was the motivation for developing the project. We want to help Native American youngsters successfully take more math classes and, as a consequence, raise the high school graduation rate."

Jobe requested and received funding for the conference from the National Science Foundation (NSF).

"The objective of the conference is to prioritize mathematics education issues for Oklahoma Native American students and their mathematics teachers and to determine a general plan of action to address these issues," Jobe said.

Conference participants will include educators from across the state, and each educator must bring one Native American secondary school (eighth through 12th grades) students who has an interest in math, he said.

"Educators don't have to be Native American math teachers. They can be counselors or administrators or whatever, but they must each bring one Native American student," Jobe said.

The conference will feature nationally-known Native American educators, including Norbert Hill, executive director of AISES;

Kay Hilton, president of the Oklahoma Council of Teachers of Mathematics; Professor Robert E. Megginson, a member of the mathematics Association of America's Committee on Minority Participation in mathematics; and Professor Claudette Bradley of the University of Alaska and an AISES representative.

Following each speaker, participants will meet in discussion groups to reflect on the presentations.

After the CONAMES conference, Jobe and project assistant, LaVerne Bitsie, a member of the Navajo tribe, will work with a national steering committee of Native American educators to compile the resulting recommendations and write another grant proposal in hopes of obtaining funding from the NSF for an Oklahoma Native American Mathematics Education Center.

The center would present a coordinated education programs not only for Oklahoma Native American students K-12, but also for their teachers, parents, counselors and administrators, Jobe said.

CONAMES participants, including educators and students, will receive free lodging for one night and some meals, as well as partial compensation for travel and food expenses, Jobe said. Those interested in attending the conference should contact Jobe or Bitsie at the OSU Mathematics Department, 405-744-5688.



# TRIBAL TRACTS

## Pow wow plans: new contests for drums, elders

By Gloria Trotter

There will be a new look to the Potawatomi Pow Wow in 1993 — including a drum contest, competition for Golden Agers and much more.

The changes in the pow wow come with the change in the coordinator. In charge of one the nation's largest and fastest growing pow wows this year is Rusty Cozad (Kiowa), who brings youthful enthusiasm and energy to the challenging task. Cozad met recently with members of the Potawatomi Business Committee to tell them what he had in mind and hear their ideas for improving the tribe's biggest annual event.

Business Committee members were delighted with the plans laid out by Rusty and his wife Carla. A men and women's Golden Age dance contest for those 55 and over was termed a great idea, and the committee was also enthusiastic about Cozad's plans for a drum contest and a 49 drum contest. The big drum contest will be held throughout the three-day pow wow, during intertribal, contest and exhibition dances. The 49 drum contest will be held after the pow wow is officially over on Friday and Saturday nights.

Cozad and the Business Committee worked out the prize money for each event and went over regulations for the contests. Complete rules and other details will be printed up soon for distribution at other pow wows and to anyone interested between now and the end of June, when the Potawatomi Pow Wow is always held. The



Above: pow wow planners (clockwise from center front) Jerry Motley, Bob Davis, Carla Cozad, Rusty Cozad, Esther Lowden, Hilton Melot (leaning back out of the picture) and Linda Capps. Below: Rusty Cozad reviews proposed rules.

Cozads also plan to use a computerized system of tabulating points during the competitive dancing.

Other pow wow arrangements were also discussed, with Tribal Administrator Bob Davis agreeing to check into building brush arbors for use by pow wow participants in addition to the tent that is always furnished for the church service and other purposes.

Cozad announced that most of the head staff for the pow wow has already been selected. Master of Ceremonies will be Hammond Motah (Comanche) of Lawton, Okla., with one other MC to be announced later. Host Southern Drum will be Fort Oakland Ramblers (Ponca, Otoe, Tonkawa) of Ponca City,

Okla., and Host Northern Drum will be Whitefish Bay of Ontario, Canada. Head Man Dancer will be Pete Moore Jr. (Otoe-Pawnee) of Pawnee, Okla., and Head Lady Dancer will be Alice Ann Kaulaity (Kiowa-Comanche) from Norman, Okla. Arena Directors will be Freddy Banderas of Apache, Okla.; John Peacocks of Claremore, Okla.; and Cletus Gayton of Carnegie, Okla.

At the conclusion of the planning session, Vice Chairman Linda Capps told Cozad she felt "good about being part of the planning" and expected this to be the best pow wow ever. Cozad told the committee that the job "is a great pleasure to my family" and that he is "more than happy you asked me."



## Number of Native American students at OU increases 24 percent

**Norman**—The number of ethnic minority students on the University of Oklahoma's Norman campus has increased 16.2 percent overall during the past year, continuing the university's tradition as the leader in minority enrollment in the Big Eight, said Paul Bell Jr., OU associate provost for undergraduate education and programs.

"Success builds upon success," Bell said. "Students who are well treated and feel at home at a university pass along the word. The best recruiters we have are our own students."

A total of 2,859 ethnic minority students are enrolled on the Norman campus, composing 14.5 percent of the campus' entire student population of 19,985, he said.

OU has recorded substantial increases in the enrollment of all ethnic minority groups, Bell added. Enrollment figures show that 1,094 African-American students attend OU, making a 14.2 percent increase over the 1990-91 academic year; 620 Asian-American students, a 12.7 percent increase; and 403 Hispanic-American students, a 13.8 percent increase.

The most dramatic increase has been in the enrollment of American Indian students. This year, OU has enrolled 742 American Indian students, which is a 24.1 percent increase since fall 1990.

"OU has been very successful in attracting and retaining an ethnically diverse

student body because the university is committed to creating an atmosphere that is supportive of minority students," Bell said.

Bell credits much of OU's success to the efforts of faculty and staff across the entire campus.

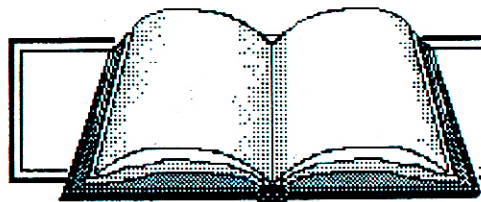
"In recent years, the university has devoted its efforts to such projects as the College of Engineering's Minority Engineering Program, the College of Education's Foundations in Native Education Leadership Program and the College of Arts and Sciences' Minority Graduate Assistantship Program," Bell said.

"When combined with the work of OU's Office of Minority Student Services and the OU Scholars Program, these efforts have an undeniable impact in recruiting and retaining minority students."

Many minority students on OU's Norman campus are among the university's best and brightest, Bell said. OU's Scholars Program is 26.8 percent minority-based and 24.5 percent of the OU National Merit and National Achievement classes are minorities.

Bell said 16.4 percent of OU's undergraduate enrollment is made up of ethnic minority students, reflecting a 15.7 percent increase in enrollment. The number of minority graduate students—8.3 percent of the graduate student body—has increased 22 percent since last year.





## For the record...

Business Committee Meeting  
October 12, 1992

Present: Chairman John A. Barrett, Jr., Vice-Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Tribal Attorney Michael Minnis, Tribal Attorney General David McCullough. Committeeman Jerry Motley was absent.

Tribal Chairman Barrett called the meeting to order at 6:10 p.m.

Hilton Melot moved to approve, with one correction, the minutes of the August 27, 1992 Business Committee Meeting; Linda Capps seconded. Passed 4 in favor, 0 opposed, 1 absent.

Business Committee recessed at 6:15 p.m.

Business Committee reconvened at 6:20 p.m.

Linda Capps moved to approve Resolution #93-26 enrolling 13 applicants eligible for enrollment under previous guidelines; Hilton Melot sec-

onded. Passed 4 in favor, 0 opposed, 1 absent.

Hilton Melot moved to approve Resolution #93-27 enrolling 24 descendant applicants; John Barrett seconded. Passed 4 in favor, 0 opposed, 1 absent.

Bob Davis moved to approve Resolution #93-28 enrolling 23 descendant applicants; Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent.

Hilton Melot moved to approve Resolution #93-29

enrolling 18

descendant Applicants; Linda Capps seconded. Passed 4 in favor, 0 opposed, 1 absent.

Business Committee recessed at 6:30 p.m.

Business Committee reconvened at 6:35 p.m.

Linda Capps moved to approve Resolution #93-30 to have tribal land held in common designated as a free trade zone. This motion is also an authorization to have Tribal Attorney Michael Minnis to obtain the

necessary papers and make the necessary preparations in filing to accomplish the free trade zone. Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent.

Bob Davis moved to approve David McCullough's Attorney Contract; Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent.

Hilton Melot moved to adjourn Business Committee Meeting; Linda Capps seconded. Meeting adjourned at 9:30 p.m.



## A Potawatomi welcome to these new members

The following new tribal members were enrolled Nov. 23, 1992:

Eric Christian Hansen  
Shane Morgan Hansen  
Anton Roark Trask Morton  
Aaron Michael Trask Morton  
Hallie Raymond Peltier  
Michael David Peltier  
Tracey Carole Neal  
Jason Thomas Fisher  
Teresa Louise Fisher  
Brandy Nicole Landes  
Brett Joseph Landes  
Deborah Lynn Smith Stewart  
Joel William Stewart  
Lee Kelley, Jr.  
Michael Reed Dike  
Raymond Michael McPherson  
Shanna Lea Melot  
Thomas Michael Hudson, Jr.  
Joseph Shane Hudson  
Eric Alan Newman  
Bradley Gene Newman  
Dylan Ross Campbell  
Wendy Christen Hunt  
Patrick Shane Hamilton  
Thomas Troy Rhodd  
Carl Wilson McPherson, Jr.  
Cody Wilson McPherson  
Frank Lee Martin  
Tracy Aline Mulder Fowler  
Richard Michael Roberts  
Bazzel Wayne Everly  
Adrian Nicole Brookshire  
Jeffery Michael Brookshire  
Ashley Daniel Everly  
Michael Edwar Sullivan  
Tara Lea Sanders  
Dana Elizabeth Bowron  
Jonah Whitfield Bowron  
Edward Storn O'Brien  
Mandi Rae Phifer  
Perry Ernest Neben  
Eric John McMillan  
Ryan Paul McMillan  
Sandy Lavonne Anderson  
Tracye Lea Anderson  
Robert Deon Anderson  
Steven Patrick Anderson  
Seth Allen Cooksey  
Matthew Wayne Cooksey  
Timothy Joseph Hrenchir  
Terri Shawana Ivy  
Dennis Dean Ivy  
David Matthew Ivy  
Daniel Joel Ivy  
Dustin Wayne Ivy

Lucas Andrew Neal  
Nicole Guinn Neal  
Chelsea Marie Musco  
Mark Anthony Guinn  
Tracie Dean Shockley  
Autumn Leigh Wolfe  
Summer Dawn Wolfe  
Amy Jo Campbell  
Sherri Lynn Rivers  
Margarette Noell Gamble  
William Oliver Wamego IV  
Christian Jay Kueneman  
Lonnie Lee Kueneman  
Paul Anthony Young, Jr.  
Shellie Renee Young Guinn  
Katherine Ruth Corbin  
Lora Brook Hamilton  
Daniel Lucas Hamilton  
Tasha Lynn Meyer  
Nicholas Ray Meyer  
Shaun Timothy Smith  
Erin Leigh Rains  
Emily Beth Rains  
Jonathan Michael Fayler-Hernandez  
Bobby Lee Rivers  
Robert Paul Clark  
Amber Lynn Clark  
Kathleen Renee Clark  
Jonathan Ray Melot  
Ashley Nicole Melot  
Stephanie Michele Melot  
Franklin Todd Brandon  
Steven Christian Becker  
Kelli Jean Becker  
Eric Vin Anderson  
Whitney Laurie Anderson  
Shane Lee Ford  
John Howell Taylor Ford  
Mark David Haynes  
David Anthony Garcia  
Clarence Bernard Bibb, Jr.  
Brandon Wayne Bibb  
Tiffany Michelle Bibb  
Tonya Jo Howard  
Brandi Kay Howard  
Brandon Allen Cole  
Bethany Anne Cole  
Tony Thumper Glaser  
Kristy Lynn Bounds  
Jared Michael Hunter  
Amy Evonne Ashley  
Melissa Lee Villela-Simone  
Jaimi Lynn Villela-Simone  
Erik William Villela-Simone  
Gregory Ray Steckline  
Anita Kay Steckline Cochran  
Shasta Lee-An Steckline

Ian Jacob Black  
Michael Ryan Black  
Wendy Lee Black Zelaya  
Brittany Sheridan Campos-Diaz  
Patty Ann DeWitt  
Those already eligible for enrollment under previous guidelines:  
Shirley Ann Smith Beasley  
Edward Earl Rhodd  
Dorothy Gladys Dalton

Sally Ann Schalles Bowron  
Angilia Maria Guinn Neal  
Ronald Keith Baker  
Carol Diane Heath Moss  
Alan Lee Hernandez  
Andrew Joseph Coulter  
William Joseph Baptiste  
William Ernest Sawtelle  
William Edward Howell, Jr.  
Wah-leeta Marcine Schubert  
Steckline

### Red Earth Indian Center displays Indian artists

Sixty historic photographs featuring Oklahoma Indians were unveiled Dec. 11 in Oklahoma City's Red Earth Indian Center in the Kirkpatrick Center.

"We the People: Photographs and Commentary of the Indian People of Oklahoma" highlights the American Indian tribes of Oklahoma through photographs and accompanying text from the archives of the Oklahoma Historical Society.

The exhibit will be on display until March 14, 1993.

### Wisconsin museum to receive donation

(From *News From Indian Country*, Mid-September, 1992) — The Milwaukee Public Museum of Wisconsin will receive \$250,000 from the Forest County Potawatomi Community as a gift for a North American Indian History display due to open September 18th.

The new display will be part of a \$1.5 million dollar display entitled "A Tribute to Survival," that features life-size casts of native American Pow-wow dancers and singers. The casts for the dancers and singers were made from Milwaukee area community members who are active on the Pow wow circuit.

The funds were made available from revenues generated from tribe's gambling operations at Carter and in the Menominee Valley of Milwaukee.

### Donations

Kenneth & Lila Paslay, KS-\$10  
Cherie L. Fabien, OH-\$10  
Donald & Cheryl Smith, TX-\$25

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1993 Native American Calendar ..... \$3<sup>50</sup>

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12<sup>oz</sup> People of the Fire Insulated Mug ..... \$5<sup>00</sup>

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## Thanks for quality articles

Dear Ladies and Gentlemen:

When the How Ni Kan arrives, I read it right away. It brings me much closer to who I am and have always been. Thanks so much for such quality articles, and all the opinions allowed to be aired.

I have enclosed \$25 to help keep this wonderful paper going.

Fondly,

Cheryl M. Smith  
Lago Vista, TX

## Reader questions ID card

Greetings,

My name is John A. Lawless, born September 2, 1953. I am very proud of my Native American heritage and so is my daughter, Lisa Marie Lawless. I look forward to reading her name in the How-Ni-Kan when she is approved and enrolled.

I also have a question concerning my Tribal Identification Card. To the best of my knowledge and according to what my family has told me, I was enrolled as a Tribal member shortly after birth in 1953. My ID card list the roll dated 8-15-1983. I possibly do not fully understand the roll dating system so I would very much like to be informed on this matter. I would also be interested to know if it is possible to get lineage chart/family tree based on Tribal enrollment.

Sincerely,

John A. Lawless  
Pompano, FL

## New organization formed

To The HowNiKan:

The American Indian Student Association of Texas Woman's University is pleased to announce it's newly formed organization. We are extremely excited and hopeful about our organization. We also have BIG expectations!

Our first endeavor was held during the university's first Native American Festival, in which there was: a mini pow wow, which included four dancers and a prayer lead by Glen Watson, arts and crafts tables, a tee pee and a fry bread table. Even though it was a small celebration, it was a nice success.

We will have upcoming events in the very near future and there is a big pow wow in the making. If there is anyone who is interested in our organization—general information, offer help or advice, or to participate in events and activities—please feel free to call: Ann Funck: (817) 565-5050, or Jill Albrecht: (817) 380-1988, or myself at (903) 893-0600.

Karin Kreager  
Denton, TX

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## REGIONAL OFFICE REPORTS

Bourzho from Pasadena!

As we step into 1993, there is a flurry of activity her in the Southern California region. Our regional council meeting has been set for Saturday, February 13th, and if the next several weeks are anything like the last six weeks of '92, it'll seem as though time is on fast-forward. There's lots of great activities planned, so you won't want to miss it.

Watch for your invitation to arrive by mail and RSVP as soon as you can. And when you do RSVP, please plan to attend. That may sound silly, but every year we have a lot of no-shows and it ends up costing us money for uneaten food and drink. We want to conserve tribal funds by keeping no-shows to a minimum.

Also, if you live in the Southern California area and haven't received an invitation by the end of January, let me know whether you plan to attend or not! It's

### SOUTHERN CALIFORNIA

one way I can update our records. That goes for those of you who do not receive your How Ni Kan regularly. People move, there are glitches in computer systems, human error, lots of reasons you might not be on the current list, so keep me informed.

In addition to the usual calls about cultural issues and requests for scholarship and enrollment information, regional office activities this last fall included several presentations to grade schools and a church group in Burbank called Church Women United. The service of worship was composed by a team of Native American Christian women from Oklahoma: Josephine Wildcat Bigler (Kiowa), the Reverend Kim Mammedaty (Western Cherokee), and the Reverend Lois Neal (Muskogee).

The church was packed and it seemed everyone there had questions. It's interesting and

gratifying to see that many Americans of European ancestry have taken "The year of the Indian" to heart and have made earnest effort to understand us, our real history, and our contemporary concerns.

It seems that the teachers in the schools I've visited have put the emphasis on our Native American ancestors and their accomplishments rather than celebrating the Euro-Americans and their revisionist history. Still, I was repeatedly cautioned not to dwell upon the infamies of the past. Oh well, I don't suppose five hundred years of bias can be reversed by one year of curiosity.

We have a wonderful year ahead of us, folks, filled with many opportunities to share our common history and strengthen our family ties. I look forward to it and hope you do, too.

Megwetch,

Jeremy Bertrand Finch

## REGIONAL OFFICE DIRECTORY

### Denver

Norma Whitley  
2322 Clarkson St.  
Denver, CO 80205  
local (303)861-1140  
FAX (303)863-0152  
toll free (800)531-1140

### Houston

Lu Ellis  
26231 Huffsmith-Conroe Road  
Magnolia, TX 77355  
local (713)356-7957  
toll free (800)272-7957

### Northern California

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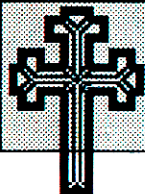
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### Seattle

Susan Campbell  
3523 Anthony Place South  
Seattle, WA 98144  
local (206)723-8055  
toll free (800)722-8055

### Southern California

Jeremy Bertrand Finch  
203 Bellefontaine Street  
Pasadena, CA 91105  
local (818)796-2008  
FAX (800)432-2008  
toll free (800)432-2008



## A message from the chaplain...

by Rev. Norman W. Kiker

Within the scope of each of our lives we come in contact with nature and all the spirit of nature, and yet many times we are not closely observing the real existence of the life that has been placed under our very noses. The spirit world is a very real entity, yet just as we ignore Mother Nature, we are side tracked by the very busyness and the boredom and changeless routines of our lives. I guess I'm trying to say that we have not experienced the positive changes that make it possible for us to look beyond ourselves.

Without a spiritual life that is involved in the action and participation of searching, feeling, exploring, meditating, praying and true humility, we set ourselves up for periods of time that we cannot feel, that we cannot explore our daily world and the world that does not catch our material eye. We must develop the ability to reach out to God or simply to expand our ability to believe, or bring about faith where it did not exist before.

Our ancestors knew without a doubt of the existence of the spirit world, and they knew the Great Mystery, God, and they depended on the Creator. The Great Mystery also made itself visible at certain times, either through animals or nature forms, and through people. In the Christian world we call these visitations angelic. But these visits were not intellectually debated among Indian wise men; they were accepted and explored for meaning. And that meaning would serve to aid the tribe's existence, their faith in God and his spirit, and all that entailed.

We, their descendants, chose the Christian way for the most part, and left many of the old ways behind. Now our view is blocked by the troubles of today's world, by our concentration on material things. Our faith has been transplanted in the belief that we can depend on money and all that it entails. True, when used properly and for the glory of God, our material goods can be used as an inspiration and helper of God's cause. However, we must keep our eye on God in every way that is possible in order to keep our senses attuned to his movement (spiritual movement) in the world of today and in our personal lives.

It is my prayer that all of our tribal members will experience the true spirit of God as it manifests in the spirit of Christmas, and that our eyes would become clear and our vision be one of the spirit which dwelt with the Creator God from the beginning, up and through this day. Amen.

## Lone Eagle: Indian lives closer to God

June 8, 1951

(Boo-Shoo Nee-Gee)

Dear Friend:

Yes, I have the story of the deaf boy along with a few hundred other cases where there wasn't much tolerance or consideration shown and while these injustices really did happen in many cases, the memory of them should be buried along with the hatchet, and only the virtues of both races kept alive. Hatreds do not make for better understanding and those old things are as water over the falls. They are done, and can never be undone, but we can be of help to each other in the future by mutual aid, and mutual progress. There is much in the Indian culture that is beautiful, that is deep and sincere, and you can learn and instill into your youth program, much that will be of benefit to your charges, not alone from the standpoint of better social relationship, but also much Spiritual inspiration which perhaps is deeper in the Indian than in any other race. You see the Indian has no Bible, so his religion is based on the tangible things in Nature that are all around him at all times. To him, the mysterious thing that the white people call "Life" is actually a very small part of Ka-Sha Man-Na-To, the Great Spirit, or in other words the Creative God. Thus the Indian lives closer

to his God than most other races do, for it is all around him - over his head - and beneath his feet. So he LIVES it each day, in a world of SPIRIT LIVES with which he communes many times a day. So much for that

Think of me, and think of all of us on Sunday June 17th, at Na-Now-Ga-Shiek (when the sun is in the middle of the sky - or in English "Noon") for at that time I will be giving my Feast to the Drum. The Drum to the Indian is the symbol of the Church - the belief or faith, as it were, and the Feast is our way of saying that we believe in the Great God Power who has created all things and who gives us all things. It is a sincere renewal of one's FAITH, not in the particular method of worship of the Indian, but in the FAITH that there is such a Power, and that we humble ourselves before it to worship and show proper respect to the Great Spirit. At the same time I am to be taken into a secret Lodge to which only the chosen ones belong, called the "Wesh-Wen" or "Midi-Oken" which is to say a branch of the Medicine Lodge. This, believe it or not, is traceable back through the Enclosure Builders, the Mound Builders, the Toltec of Mexico Valley and even to the Temples of the Mayas in Central America hundreds of years ago. Modern science has traced the migrations of the Indians from

the Mayan Culture to the forests of Canada, and we today, do of the Indian religion. Call it Pagan if you wish, but it is so near to the Christian in all of its teachings that one wonder whether or not We-Ska and Christ were not one and the same person. Personally I am Christian being baptized some years ago, but I have never really joined any Christian faith, not because I do not respect them all, but simply because, as I said before, the Indian religion is by far the more livable, and the more sincere. The so-called pagan fetish which I sent is simply the SYMBOL of Christ. It means that we ACCEPT spiritual realities, as powers beyond the power of man, powers whom no one has ever really seen, yet which must be accepted because of the unquestionable evidence on every hand that such powers do exist. Compare it to the intangible thing known as "Thought" or of "Life" and you will get what I mean, for although neither of these things has ever been seen or pictured, we can scarcely deny that there are such things. As we say in Indian—

"Let us harken to the voice of the Manitu of the Forest — that Great Voice which for countless generation has echoed through the woodlands, plainly saying, 'That which is above is powerful.' Neither that voice, or that echo, or that power shall ever die."

And now Friend, pardon me for taking so much of your time, but what started out to be a note turned out to be a rather long letter. Ka-Sha-Man-To ten ah key win Cha-Mok-Ah-Mon Nee-Gee or in other words "God bless you my paleface friend."

As ever your friend,

Lone Eagle

1992  
YEAR OF THE INDIAN





# REGIONAL OFFICE REPORTS

## OREGON

How Ni Kan; (Hello my friends)  
Ni Je Na? (How are you?)

I have been dancing every other week. And sometimes on the weekend. No, not with wolves, but with 7 to 10 children from the ages of 4 to 18... dance classes seem to be going well. The children all think they won't like it but after they go and see what the others are doing, find it fun and interesting. Last week they learned the "Sneak up". After they learned it was to find deer tracks and what the dance meant, it has become the boys' favorite dance. Of course all the little girls want to fancy dance. What girl doesn't want to twirl around and around? December 8th will be our last class until our New Year's Eve dance and Mini Pow Wow.

Brenton Story of McMinnville, Oregon was chosen student of the week. Brenton is six year old and in the first grade at Columbus Elementary School. His hobbies are movies, his heritage and he is quite a whiz at the computer already.

Brenton's teacher said he could choose something special to do with this class. He chose to share his Native American heritage with his fellow students. He took his regalia to school to show them and had his uncle, Joe Baptiste, bring tapes of dancing and drumming. Stories were told and the sneak up game was played. The game goes like this ... one person sits in the middle of a circle of children, with his legs crossed and his hands on his legs, his eyes blindfolded. Four sticks are placed in front of him. As the children take turns trying to sneak up and get a stick without him hearing them. If the blindfolded person thinks he hears something, he will point at the sound. If he points at you then you must stop, stand very still and hope he forgets about where you are. When it is your turn to go again, you can start from where you stopped. When all four sticks have been stolen, the game is over, and of course we find out who is the quietest.

Long ago this was played with the children to teach them to use their ears when hunting and also to be aware of sounds in the woods, when maybe there was enemy near. The children really like this game. Try it sometime ahaw? (OK)

I had a nice visit from Jimmy Wabaunsee (Paxico) from Kennewick, Washington. Jimmie came down to visit me at the office and let me know he will be going back to Kansas to visit his relatives. Jimmie is Prairie Band Potawatomi. What a wealth of information we have in our elders. So good to talk to Jimmy again.

Maxine and I want to wish all of you a very happy and safe holiday season, and look forward to hearing from you in the New Year to come.

*I dreamt death came the other night  
and Heaven's gate swung wide...  
With kindly grace an angel came  
and ushered me inside...  
And there to my astonishment stood  
folks I'd known on earth...  
Some I'd judged unfit...of little worth...  
Indignant words rose to my lips...  
but never were set free...  
For every face showed stunned surprise.  
Not one expected me!!!!  
.....Judge not.....*

Happy Holidays,

Rocky Baptiste

## HOUSTON

Bourzho from Houston!

We now have a definite date for our Spring Council in Houston. I am very excited about this, and hope you are, too. The council meeting will be April 24th.

We think this will be a wonderful opportunity to discover more of the hidden talent among us, so we will have a contest for the best design for the invitation to the Spring Council meeting.

Please make your design on a standard 8½ x 11 sheet of paper, so it will fit into a legal size envelope, and mail it to my attention at the address below. I will enlist the aid of Jeremy Finch and others in the tribe so a winner will be selected. The winning design will be used, together with a map to the park, to invite everyone to come to Council.

If you play traditional flute, or drum, or have dance regalia and wish to participate in the festivities, please call me and let me know as soon as possible. We will enlist the assistance of our brothers and sisters at Intertribal and at the Alabama-Coushatta Reservation, but we certainly hope all Potawatomi people who are able will participate.

Is there a storyteller among us? If so, please come forward to teach us at Council.

We will be feasting on good Texas barbecue, with all the trimmings, as well as getting to know each other better.

And best of all, our Chairman, "Rocky" Barrett, our Business Committee, Jeremy Finch, our Regional Council Coordinator, Esther Lowden, our Museum Director, and hopefully Reverend Kiker will be here to speak to us and answer questions and feast with us.

In the meantime, call me if I can be of any assistance to you. I wish you all a happy, healthy and prosperous New Year.

Lu Ellis

## DENVER

Since you may not be reading this until after the first of the year, I do hope that each one of you had the most joyous holiday season ever, and as the New Year begins, I would like to take this time to reflect on some of the highlights of the past year for me.

I was fortunate enough to be asked to be the Regional Representative for this area, a position that has given me extreme pleasure. It has enabled me to meet a lot of you personally, or at least on the phone. I hope I have been of help to many of you with your needs and been able to give you added information about our Tribe.

In June, it was such a treat to be able to attend Pow Wow in Shawnee, where I met the wonderful folks who help keep our Tribe as successful and prosperous as it is now. A real pleasure was meeting the other Regional Representatives and giving each other ideas and suggestion on helping our fellow members and bringing them together for special events on the regional level.

To this end, in the Denver area, we have had a pot-luck picnic in the park, an event we hope to repeat annually. Some of us have attended local pow wows, and we have started beading classes. What fun it was to walk out of class wearing earrings that we had made ourselves.

But I think the highlight of the year was our extremely successful, first ever, outdoor Regional Council Meeting. We had one of the largest turnouts we have ever had and as a result, plan on having next year's at the same location, possibly earlier in the year. If you have any suggestion or ideas on how we can improve on this year's meeting, I would love to hear from you.

At this point, I would be remiss if I didn't mention some of the people who have been so instrumental in making all of these things happen: our chairman, "Rocky" Barrett, who with the aid and support of the business committee, first conceived the idea of the Regional Council meetings, and ultimately, the Regional Representatives, therefore giving us all a chance to feel we are truly one big family; Jeremy Finch, our Regional Coordinator, whose help and input have been of great benefit, but mostly the encouragement and pat on the back when I needed moral support in planning our Regional Meeting; the other Regional Representatives, especially Rocky Baptiste and Kim Anderson, who have given me so many great ideas and encouragement along the way.

But most important is YOU, the wonderful Tribal Members I have been fortunate enough to meet, and for those of you I have not yet met personally or on the phone, hopefully, that will happen in '93'. I hope to plan more activities where we can get together socially, and as always, your ideas and suggestions are welcome, so now that we have the 800#, feel free to call me at any time.

So as I sit here in Denver, watching the snow fall on the already snow covered ground with the majestic mountains in the background, I cannot help but reflect on what a wonderful year this has been for me, and I feel I am truly blessed to have been fortunate enough to have been a part of all this. So thank you, each and everyone of my fellow Brothers and Sisters who have made me feel so welcome.

Norma Whitley

## WASHINGTON

How Ni Kan,

This month I had the privilege of speaking to seventy or so second-graders on what it means to be a Native American, how my family was affected and how I still am. The students were quiet and attentive as I mixed legend and family story, carefully differentiating between the two, and shared some items I had taken along, including why each item was important to me. The dance shawl received rave reviews.

This group of children is participating in a year-long study of Native American culture, so the questions they asked were astute and showed their teacher had been teaching beyond stereotypes. I believe that it is important for us to share our stories, the good and the bad, within and outside of our families. We cannot heal, and others cannot understand us, unless we do so.

One of Seattle's local TV stations has, this past year, held a Native American Forum, inviting educators and Native American leaders in to view their reports on our community. Attenders have been encouraged to share positive and negative comments on their reporting and to offer ideas for future coverage. On November 18 we met at the station for a reception and learned that it has been decided to continue these forums. My name has been put forward for membership on the committee.

Discussions for this spring's meeting still continue. Lois Larue of Ocean Shores has presented some interesting suggestions, and I am looking into them. Ideally, I'd like to have our meetings alternate between Eastern and Western Washington. Let me know what you think! And how you can help!

Bosho Nikan,

Susan Campbell

## NORTHERN CALIFORNIA

This has been a rather slow month with the holidays taking out of our time in the office. Several important things have taken place recently, the most important being a date for our Regional Council Meeting. The date set is Feb. 27, 1993. This is a Saturday, with the location set on the shores of Lake Yosemite, just a couple of miles north of the City of Merced.

We are now in the process of preparing the invitations to all of our Brothers and Sisters in Northern California and Nevada. Several activities are being planned and we will keep you up to date. Anyone interested in assisting in the preparations for the meeting, please give me a call at our toll free number, 1-800-874-8585.

The other significant happening recently was having some time together with Jeremy Finch, our Regional Coordinator. I see real positives for our Brothers and Sisters through the Regional Representation program.

We have had a number of calls asking for advice from enrollment of family members to economic development questions this past month. Remember, if we don't have the answer, we will try to get it for you.

To all my Brothers and Sisters all over the land, we hope you had a merry and safe holiday season.

Megwetch,

Gary Bibb

## REGIONAL COUNCIL MEETING SCHEDULE

Phoenix — Saturday, Jan. 30  
Long Beach — Saturday, Feb. 13  
Santa Clara — Saturday, Feb. 27  
Seattle — Saturday, March 13  
Dallas — Saturday, April 17  
Houston — Saturday, April 24  
Kansas City — Saturday, May 15  
Tulsa — Sunday, June 6



# POTAWATOMI SCRAPBOOK

## More than 2,000 sign Quincentennial Apology

Dear Editor:

I want to report on the Apology to the Indigenous that was our Quincentennial project to honor the Native Americans. It was the subject of an article in the June edition of the *HowNiKan*.

A total of 2,158 people signed the Apology. A few more pages will probably come in before the end of the year.

On Oct. 12 I was the Columbus Day speaker at my alma mater, Manchester College, North Manchester, Ind. I showed the Trail of Death video made by Wayne Harvey, explained the Apology and offered it on tables in the lobby for them to sign. There were 161 students and faculty who signed.

Other groups who signed and the totals are as follows: Sisters of St. Joseph - 301 in Indiana, Massachusetts, Connecticut, Ohio, Pennsylvania, Maryland, New York, West Virginia, Minnesota, Missouri, Kansas, and Illinois. Sister Virginia Pearl, St. Marys, Kansas, (Citizen Band member) presented the Apology to the Federation of Sisters of St. Joseph. They adopted it as their Quincentennial project.

St. Peter & St. Paul School, Naperville, Ill., 90; St. Thomas the Apostle Church, Naperville, Ill., 45.

Carolyn Lauing Finzer, Naperville, Ill., 147. She did the

art work on the Apology and gave programs to Girl Scouts, school and clubs.

Schingoethe Center for Native American Cultures, Aurora University, Aurora, Ill., 51.

Southwest Expressions, Olmsted Falls, OH, 268. This is an Indian art store, owned by John Mac Williams. He was travelling through Indiana and stopped at Fulton County Museum, where he saw the Apology and took it home to offer to the public to sign.

Fulton County Museum, Rochester, Ind., 249.

Trail of Courage Living History Festival, Rochester, Ind., 250 including the three signatures on the only copy that went on the Voyageurs canoe trip down the Tippecanoe River.

Robertson Transformer employees, Rochester, Ind., and other friends of Judi Leininger who carried the Apology to work, 44.

Various in Indiana, 86.

Poor Handmaids of Jesus Christ, Ancilla Convent, Ind., 205. They had special prayer weekend in October.

Our Lady of Grace Monastery, Beech Grove, Indiana, 38.

Diocese of Ohio, Cleveland, 11.

Scattered sites in Illinois, Washington, 32.

United Methodist Church of Brook Park, Ohio, 46.

Church Women United of Indianapolis, 23. The Apology was sent to them by the Indiana Council of Churches, which took up the Apology in October so there may be more arriving from them in the near future. This might indicate that the apology will continue to be passed around and will eventually result in the final goal of an official apology from the government someday. Who knows?

Only one elected official signed the Apology, Raymond Musselman, Peru, Indiana, Representative in Indiana State Legislature.

I sent the Apology to our Governor, several Indiana officials, President Bush and Vice President Quayle but none signed except for Musselman. They thanked me for the information and did not even mention the Apology. A political way to say no in an election year?

So we did not succeed in getting a nation-wide Apology. We still feel that the U.S. and especially Indiana should apologize to the Indians. We hope that someday this comes to pass, just as South Dakota apologized for Wounded Knee and Germany apologized to the Jews.

In the meantime, please accept this sincere apology from the folks who now occupy your ancestors' homeland. It is a

statement of the profound respect that many Fulton County residents feel toward the Native Americans, that we regret that the Trail of Death happened.

Some people felt very uncomfortable about the Apology as they interpreted it to mean that we pity the Indians. But that is not what was meant, not what the signers felt at all. Just the opposite — we respect and admire the Indians.

I know an apology isn't much to offer in this wide world of problems but it is a sincere gesture to let you all know that the people of Indiana do not feel the way many settlers did in 1838. Many Hoosiers are descendants of the settlers who drove the Indians west or at least took over the land after they were gone. But in the 154 years since the Trail of Death, the attitude of

most has become respect and a feeling of brotherhood toward the Indians.

Instead of celebrating Columbus Day, the Northern Conference of the United Methodist Church held a native American Celebration at the Fulton County Museum grounds on Oct. 17. The Rev. Ben Bushyhead of Milwaukee, Wis., was the speaker. George Schrickler sang songs he had written about "Menominee the Man Who Wouldn't Sign" and about Father Petit, the priest who accompanied the Potawatomi on the Trail of Death.

We pray for the day when all people everywhere respect all other people.

Shirley Willard, President  
Fulton County  
Historical Society  
Rochester, Indiana

The Sisters of St. Joseph of Wichita, Kansas hosted a meeting of the governing board of the Sisters of St. Joseph Federation. This represented the leadership of twenty-two Congregations of Sisters in the United States and Canada.

One of the issues they were studying was the coming of Columbus 500 years ago.

I was asked to speak for the people who were here first, those who are native to this continent. Some call us Native American or Indian. We are indigenous to the Americas.

As a Potawatomi, I outlined some of the truths of the long history of the indigenous persons and the suffering of injustices from the time of the arrival of the Europeans in the Americas to the present time.

Much of what happened during colonization was done because the European mind-set was totally different than that of those who are native to our continent.

One distinct difference was the world view the Indians had toward persons and all of nature. We held nature as sacred and as an extension of our Mother Earth. At first, the Indians invited the persons who came to our shores from Europe to share food and shelter. In a short time, those whose faces were made of white sand turned on the Indians and the long road of broken treaties began.

I spoke of my grandmother Equ-a-sek who was on the Trail of Death with her parents. Our mother told the stories over and over again of the suffering of her people during their first year in Kansas.

The Sisters at this meeting desire to use this year of 1992 as a moment to become aware of some of the untruth that have been taught, denying the suffering of the Indian population. We wish to reconcile any injustices we have personally or corporately been responsible for as a people and a government. The statement for a Corporate Stand follows with the actions we wish to take during this year of the observance of the coming of Columbus to America. We indigenous to the land say, "We were here first"; Columbus did not discover us.

Virginia Pearl CSJ  
Sister of St. Joseph of Concondia, KS  
CORPORATE STANDS

"Statements of the Governing Board of the U.S. Federation of Sisters of St. Joseph representing the leadership of twenty-two congregations, with eleven thousand members who serve in the United States and throughout the world.

1. In the light of our charism of reconciliation and unity, we, the Governing Board of the U.S. Federation of Sisters of St. Joseph, oppose celebrations of the quin-centenary which deny and ignore the pain, suffering and dehumanization of peoples.

We repent of our own past acceptance of inaccurate versions of history and our promulgation of them.

Therefore, we will support and encourage alternative ways of marking the 500th anniversary: ways which foster an appreciation of our multi-cultural and multi-lingual diversity, further reconciliation, and enhance human dignity.

(Please return signed petitions to the coordinator)  
Fulton County Historical Society  
Rt. 3, Box 89  
Rochester, IN 46975



### APOLOGY TO THE INDIGENOUS OF THE AMERICAS

We the people of the Americas, issue and publish this formal apology to all of our Indigenous sisters and brothers whom we call American Indians or Native Americans; for the broken treaties, the Trail of Tears, the Trail of Death, and all the other forced removals, loss of land and personal property; for the wrongful deaths caused by acts of war and diseases brought from Europe; and the socially cultural and religious injustices inflicted on them since 1492.

It is our wish that in 1991, the 500th Anniversary of the arrival of Columbus, will become a turning point in history. That from this moment, the truth of the Indigenous tribes' contributions throughout these five centuries be included in our textbooks and taught in our schools and universities, that the Indigenous may take their rightful place in society, respected and free to exercise their cultural and spiritual heritage, and be urged to share with all peoples, their wisdom toward the healing of our Mother Earth.

May we rededicate ourselves to reconciliation; and the empowerment and participation of all peoples toward a unity among ourselves and with all of creation.

Name and address:

*Spaldum McChesney, Caj* 637 Cambridge Street Brighton MA 02135  
*Mary Behar, Caj* 9 Alma Ave. E. Prov. R.I. 02916  
*Kathy Thomas, Caj* 1420 W. 80 #3 Cleveland, Ohio 44102  
*Donna Moore, Caj* 1020 W. State St. Baden Pa 15005  
*Nancy O'Connor* 480 S. Batavia Orange, Ca 92668  
*Patsy Kipe, CSJ* 637 Cambridge St Brighton, MA 02135



# OKLAHOMA NEWS

## Oklahoma Indian Business Development Center offers services

The Oklahoma Indian Business Development Center provides the services to all existing and prospective Indian owned businesses in Oklahoma. We can assist in preparing a business plan, financial packaging; procurement information through the use of Dodge Reports, Commerce Business Daily, Office of Public Affairs and many other sources. A Directory of Oklahoma Indian Business has been developed to provide to Federal, State and private sector procurement offices. There are no fees charged for these services.

The Project Director, David Baldwin, travels to Tahlequah, OK to the Small Business Development Center at North-eastern Oklahoma State University to meet prospective new clients every 3rd Friday of the month. Call Sherry at 918-458-0802 to schedule an appointment.

The second Tuesday of every month, Mr. Baldwin meets with prospective new clients at the Kaw Tribal office in Kaw City, OK. Call Mr. Baldwin at 918-250-5950 to make an appointment.

Teresa Bradskey, Business Development Specialist, is at the Peoria Tribal office in Miami, OK every 4th Thursday of the month to meet with potential new clients. Call Ms. Bradskey at 918-250-5950 to make appointments.

Kimberly Lane, Business Development Specialist, is at Shawnee, OK at the Gordon Cooper Vo-Tech to meet with potential new clients the second Friday of each month. Call Ms. Lane at 928-250-5950.

Oklahoma Indian Business Development Center

5727 South Garnett, Suite C  
Tulsa, Oklahoma 74146-6238  
Phone 918-250-5950  
Fax: 918-250-9785

Contact: David Baldwin, Project Director, Marilyn Kendall, Administrative Office, Kimberly Lane & Theresa Bradskey, Business Development Specialists

## Absentee Shawnee Tribe opens new smokeshop in Harrah

(From *The Absentee Shawnee News*, November 1992) — There's a new smokeshop in Harrah and it's owned by the Absentee Shawnee Tribe of Oklahoma.

The Shawnee Tobacco and Trading Store opened in October for business under the direction of manager Shirley Gurley. The tribally owned tobacco outlet is located in the old Mr. Pizza building in Harrah and is managed by a tribally chartered corporation, Eagle Enterprises, Inc.

The shop is housed in a 3,000 square-foot brick building which sits on about two-thirds of an acre. The property was deeded to the tribe as part of the consideration to do business by the management corporation.

According to Treasurer Richard Little's report to General Council, the property value exceeds \$100,000 although it hasn't been appraised yet for trust purposes.

## We need your help...

Dear Fellow Indian Citizen:

Every year the Oklahoma Indian Legal Services, Inc. (OILS) Board of Directors must face the difficult task of deciding what kinds of cases OILS will handle for the coming year. We try to serve as many low-income Indian citizens as we can with our small staff and small budget. We need your help in deciding what kinds of legal problems you feel are most important.

The OILS by-laws restrict our firm to only those cases that deal with the Indian legal status of client. As a legal aid office, we cannot handle any criminal matters. With those restrictions, we present to you the following survey of possible kinds of cases. Please complete the survey, and send it to our office at the address below. Please free to add any other problems you do not see listed.

Thank you in advance for your help.

Your tribe: \_\_\_\_\_

Your County of Residence: \_\_\_\_\_

INSTRUCTIONS: In each category, please indicate how important you think each is by marking each one by an (H) if you think the need is high; (M) if you think the need is medium or (L) for low. If you feel that the listed problems has little or no bearing, please leave blank.

### RESTRICTED AND LAND PROBLEMS

- \_\_\_\_ Preparation of Wills
- \_\_\_\_ Exchange of Deeds to restricted lands between family members
- \_\_\_\_ Restricted or Trust Land problems
- \_\_\_\_ Mineral right problems
- \_\_\_\_ Probates and heirship cases in state court or before an administrative law judge (where someone who owned restricted or trust Indian land has died)
- \_\_\_\_ Hunting and fishing rights
- \_\_\_\_ Water rights
- \_\_\_\_ Other Problems (please list)

### INDIAN CHILD CUSTODY PROBLEMS GENERAL

- \_\_\_\_ State (DHS or DA) removes child from family and files a case in state court
- \_\_\_\_ Tribe removes child from family in tribal court action
- \_\_\_\_ Nonparent tries to take Child
- \_\_\_\_ Adoptions
- \_\_\_\_ Grandparent Visitation
- \_\_\_\_ Disputes between family members over custody of child in cases not involving divorce, where one party is represented by an attorney
- \_\_\_\_ Other (please list)

### TRIBAL SOVEREIGNTY

- \_\_\_\_ Tribe needs assistance in developing tribal codes or other governmental matters.
- \_\_\_\_ Some type of court action in tribal, state or federal court raised a question as to who (state, tribe, or federal government) has legal authority over that case
- \_\_\_\_ Case in which the state is trying to make Indian person do something where the state doesn't have legal authority over person
- \_\_\_\_ Other problems (please list)

### INDIAN HOUSING

- \_\_\_\_ Housing authority is trying to make a MHO homebuyer move, because behind in house payments, or for other reasons.
- \_\_\_\_ MHO homebuyer needs rights protected (example: homebuyer doesn't have running water in home, house floods, electrical problems, etc.)
- \_\_\_\_ Other problems (please list)

### INDIVIDUAL RIGHTS

- \_\_\_\_ Tribal Enrollment problems
- \_\_\_\_ Indian Religion issues
- \_\_\_\_ Federal or state assistance problems where Indian trust assets are considered for eligibility (social security, public assistance, etc.)
- \_\_\_\_ Indian Education problems
- \_\_\_\_ Tribal or Indian Health Services problems
- \_\_\_\_ Indian Civil Rights problems
- \_\_\_\_ Other Problems (please list)

OTHER PROBLEMS (please list)

Return deadline: January 29, 1993

Cut out and send to:

Shelly Wahpepah  
Oklahoma Indian Legal Services, Inc.  
Founders Tower  
5900 Mosteller Drive, Suite 610  
Oklahoma City, OK 73112



# NATIONAL NEWS

## Wisconsin helps to banish Indian mascots

(From *News From Indian Country*, Mid-Nov. 1992) — A Wisconsin attorney general's warning that the use of Indian symbols as school mascots may be discriminatory in Wisconsin could help other states seeking to banish such images, educators and activists say.

"It will be widely received and enthusiastically endorsed," said Will Antell, manager of Indian education for the state of Minnesota. "I hope our (education) board will pick up on that and get an opinion from our attorney general."

In Wisconsin, at least 50 high schools still use nicknames, logos and mascots derived from Indians. Some nicknames, such as Warhawks, Braves, Chiefs, Warriors and Redmen, date back more than 50 years.

Attorney General James Doyle said during October those nicknames may reinforce stereotypes or create "an intimidating or offensive environment, thus perpetuating past discrimination."

He said the state Department of Public Instruction, which sought the opinion, has

the authority to determine which images violate anti-discrimination laws.

The department mailed copies of Doyle's opinion to all school districts, leaving the decision to them on whether to change the mascots, said Steven B. Dold, assistant state superintendent for management and budget.

"It will have a fairly direct and positive effect," Dold said. "We think communities are increasingly sensitive to the kind of harm these logos can cause."

If a school decided not to change its nickname and a complaint was filed with DPI, the agency could order the removal of the Indian-related name, he said.

Indian advocates hailed Doyle's opinion, saying it may, for the first time, offer communities a legal basis in their

fight against images they consider discriminatory.

"The Attorney general's opinion carries a lot of weight. What we need are elected officials who take leadership positions and who speak out publicly on this issue," said Karen Funk, a legislative analyst with the National Indian Education Association in Washington, D.C.

The Michigan Civil Rights Commission in 1988 asked for the elimination of Indian symbols from all Michigan sports teams, calling them "Historically inaccurate" and "Insensitive."

In Minnesota, the board of education directed schools not to use names that were prejudicial, but districts questioned whether the board had the authority, Antell said.

## Omaha members to re-establish Ponca Tribe

(From *News From Indian Country*, late November 1992) — An organization made up of Omaha members of the Ponca Indian tribe will monitor the re-establishment of the Ponca Indian Tribe of Nebraska, based at Niobrara.

Mario Peniska of Omaha said he founded Ponca Indian Families of Omaha Inc. two weeks ago as a watchdog group. The group will meet in the next few weeks to determine its direction and elect a board of directors, he said.

"Our goals are to assure that the Ponca people living in Omaha get their fair share of economic development, housing and other monies due them, and full services from the BIA, such as health programs," he said. "We don't want to have to go 210 miles to Niobrara to get them."

John Wagstaffe of Omaha, attorney for the group, said most of the needs of the tribal members are urban ones because 160 Ponca families live in Omaha and 96 other families live in the Norfolk area.

Last month District Judge Richard Garden of Norfolk rules the council members of the Niobrara-based Ponca Tribe of Nebraska were the rightful representatives of the tribe.

In a ruling against a petition filed by the Omaha-based Northern Ponca Restoration Committee, the judge said members of the Omaha group couldn't represent themselves as members of the interim Tribal Council for the Ponca tribe.

Still pending in Lancaster County court is a cross petition filed by the Niobrara group asking for an accounting of federal funds used in restoration efforts.

Peniska, who was listed in the judge's order as the Omaha group's president and chairman of the board, said he has resigned as a member of the Omaha interim council.

Both the Omaha and Niobrara factions once were part of the Northern Ponca Restoration Committee Inc., which helped begin restoration of the Ponca's tribal status in 1990. The tribe relinquished tribal status in 1965.

The Omaha and Niobrara groups split in 1991 over location of tribal headquarters and which council would be the legal representative.

## Gonzales selected new museum director

After an extensive national search, the Institute of American Indian Arts (IAIA) has appointed Paul D. Gonzales, of San Ildefonso Pueblo, Museum Director of the IAIA Museum. IAIA is the nation's only congressionally chartered fine arts college devoted solely to the study and practice of the cultural and artistic traditions of all American Indian and Alaska Native people. The IAIA museum, one of four centers of the IAIA is located at 108 Cathedral Place, in downtown Santa Fe, NM.

Mr. Gonzales' previous and current positions include: President, Board of Regents, the Museum of New Mexico; Vice-Chairman, Executive Committee, the Museum of New Mexico Foundation; Board of Trustees, Recursos de Santa Fe; Consulting Scholar, Smithsonian Institution and most recently Health Program manager for the State of New Mexico. A 1976 Political Science graduate of the College of Santa Fe, Mr. Gonzales is continuing his education as a candidate of the MPA program at the University of New Mexico, Albuquerque. Gonzales played an active role in obtaining funding through the State legislature to re-build the Museum of Indian Art and Culture located in Santa Fe. In addition Gonzales has been active nationally in the National Indian Education Association and the National Congress of American Indians.

Mr. Gonzales has expressed a long term desire to work for the IAIA. In his new position as Museum Director, he will have responsibility for the direction and day to day operation of the IAIA Museum. He will be assisted in his duties by a capable staff of professionals with extensive experience in Museum operations.

## Campbell in United States Senate

(Excerpted from the BIA publication *Indian News Week In Review*, "The Back Page" by Carl Shaw) — Ben Nighthorse Campbell swept to a commanding victory in the Colorado U.S. Senate race where he has served the people of the third district for the past six years in the U.S. House of Representatives.

Some of the media as early as election night and the day following were touting Campbell as the first American Indian ever elected to the U.S. Senate or would be the first one to ever serve when he is seated. Still others said it had been 50 years or so since an Indian had served. What is right? None of the above. Most appropriate would be, the first to be elected or to serve in modern times. We often get this question from the media and also how many Indians have served in the U.S. House of Representatives.

Some time ago, Evelyn Pickett of our staff, went to a source in the Library of Congress where it was discovered that such information had been prepared sometime earlier at the request of a member of Congress. So we learn that four other Indians have served in the U.S. Senate beginning as early as 1870. The last to serve was Charles Curtis, a Kaw-Osage from Kansas, who served 1907-1913, and again from 1915-1929, when he was

elected vice-president on the ticket with Herbert Hoover.

Two of the senators have asterisks by their name concerning their ancestry. For instance, the footnote on Hiram R. Revels (Lumbee, Mississippi, 1870-1871) says: "Revels was considered Lumbee by several authors from his state of birth, North Carolina. CRS (Congressional Research Service) has not found definitive confirmation of this attribution, however. Revels was also the first African-American U.S. Senator." Of Matthew Stanley Quay (Abenaki or Delaware, Pennsylvania, 1887-1899, 1901-1904) the footnote reads, "Biographer James A. Kehl characterizes Quay's Indian ancestry as 'an unsubstantiated legend' but does not deny the possibility."

Curtis and Robert L. Owen (Cherokee, Oklahoma, 1907-1925) are the only Indian senators whose credentials are not questioned. For the record, eight American Indians — including Curtis and Campbell — have served in the U.S. House of Representatives. We will give you those names in a future column. Another Indian, Ada Deer — Menominee — running against first term Scott Klug, went down in defeat in the 2nd Congressional District in Wisconsin.

## Clinton's win considered 'big deal' to American Indians

(From *News From Indian Country*, late November 1992) — A 12-year glacial period for American Indians is ending with the advent of a Democratic administration in Washington, D.C., Navajo tribal spokesman Duane Beyal says.

"To us, this is the breaking of the ice, 12 years of dwindling federal programs that benefit American Indians, we now have a change.

"Democrats historically have understood and been sympathetic to our concerns and needs."

Albuquerque attorney Kevin Gover, who headed President-elect Bill Clinton's national voter drive among Indians, said Clinton's win "is a very big deal."

Gover said Clinton's team "reached out to the tribal community in a way that was unprecedented in the presidential campaigns."

He said he now expects Clinton to

continue his outreach efforts to tribes as he makes his initial decisions as president, including developing his economic recovery package.

"For example, his efforts to boost small business and enterprise zones — we want to make sure that they have a clear Indian component so we don't have to fight an uphill battle with the agencies," Gover said.

Indians also will be looking closely at what Clinton does with education and health care, particularly after his promise to fully fund such programs as Head Start, he said.

Beyal said Navajos also hope Clinton will immediately beef up funding for Indian housing programs, which President Bush and his predecessor, Ronald Reagan, attempted to cut each year. Congress refused to go along with those

cuts, but funding for the programs has not kept up with inflation.

Indian nations also were pleased with U.S. Rep. Ben Nighthorse Campbell's election to the U.S. Senate. Nighthorse, a Democrat from Colorado, is expected to continue or even expand the role of national Indian advocate.

"He can't be just the 'Indian senator,' but we know he will ring a special degree of understanding to Indian affairs in the U.S. Senate," Gover said.

Beyal noted Bush proclaimed 1992 as the "year of the American Indian."

"Then he proceeded to try to 'zero out' our programs," he said.

Initial election returns indicate Indians in Wisconsin, Minnesota, South Dakota and New Mexico and on the Navajo reservation voted in large numbers in the general election.

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# Pathways of tradition lead to the future

By Dan Agent

Smithsonian News Service

"How do you think it feels to always be told that you were discovered by someone who was lost?"

When Oneida Indian comedian Charlie Hill asked that question in his Columbus Day performance on the "Tonight Show with Jay Leno," he was asking a question that many American Indians have asked — and answered — for years. They contend that the Taino people of the Caribbean island where Columbus landed discovered a lost sailor. That perception has been hard to accept for many non-Indians in this Quincentenary year of Columbus' voyage, but it is a view that has been made known throughout the year.

That perspective is a key element of the National Museum of the American Indian's landmark exhibition which opened Nov. 15 at the Alexander Hamilton U.S. Custom House in New York City and continues through Jan. 24, 1993. Visitors will see a microcosm of the collection and the mission of the museum, as well as a preview of the philosophy of future museums in New York City and Washington, D.C.

"Pathways of Tradition: Indian Insights into Indian Worlds" is mounted in the renovated rotunda of the Custom House. In 1994, two floors of the Custom House will permanently open as the George Gustav Heye Center of the Smithsonian's National Museum of the American Indian.

The exhibition is designed to provide visitors with an experience of the continuity and diversity of the cultures of the Western Hemisphere from the first-person perspective. "We call it 'Pathways of Tradition' because we're trying to break the simple stereotypes about Indians with this exhibition," says Rick Hill, a Tuscarora Indian from New York who is exhibit curator and director of public programs for the National Museum of the American Indian.

"One stereotype is that all Indians think alike. We're all different, with many different ways of looking at the world. So, it's many different pathways or world views. The exhibit really is a personal journey that you go through. We want to let people know that we're still here, and we still believe in many of the things we did in the past, including our ceremonies."

The presentation of a ceramic bowl adorned with two animal effigies, created between 1200 and 1500 by the Taino people, establishes the Indian perspective in the exhibit's initial display area. The label reads: "The Taino were the people who discovered Columbus, the first to encounter the Europeans of 1492." That statement establishes the fact that the exhibit — from the creation of the objects, their selection, interpretation and presentation — is done by Indians.

Hill has tried to create an exhibition that is representative of the entire hemisphere, a difficult task given the fact that there are more than 300 tribes in the contiguous United States alone, and more than 500 when Alaskan native groups are counted, not to mention Latin America's indigenous populations. The exhibit covers a time period ranging from 800 to the 1930s.

"We are trying to show that some ideas

and symbols exist across the hemisphere and through time," he says. "We have objects from Canada, the United States and South and Central America."

"'Pathways of Tradition' exemplifies the philosophy of the National Museum of the American Indian as an institution of living culture dedicated to the preservation, study and exhibition of the life, languages, literature, history and arts of the native peoples of the Western Hemisphere," says Museum Director W. Richard West Jr., a member of Cheyenne and Arapaho Tribes of Oklahoma. "The exhibition will show the continuity and diversity, as well as the common themes, among the indigenous peoples and their cultures."

"Pathways of Tradition" grew out of plans for the larger, inaugural exhibition scheduled to open in 1994. In the summer of 1991, the museum invited 28 native Americans from North, Central and South America to come to the museum and select objects for that exhibition. Selectors representing such tribes as the Apache, Seneca, Navajo, Crow, Haida, Inuit, Ojibwa, Cahuilla, Cherokee, Mohawk, Aymara, Shuar, Maya, Taquele, Zapotec and Pomo chose more than 900 objects for the 1994 show, and 17 of those selectors chose two-thirds of the objects for the "Pathways of Tradition" exhibition.

The exhibit is presented in the first-person perspective by the selectors and the curator. "This is a very personal exhibit," Hill says. "It's our response to the objects. This is an exhibit about our feelings of what it means to be an Indian, reflecting upon how that was manifested in the past and applicable to the future."

Through the labels and audio and video presentations, Hill has created an exhibition that is a dialogue between the Indians and the visitor. "This is one exhibit in which it is very important that people read the labels. The objects are placed in the cases so that you can focus on the design and creativity of the piece, but you have to read the words to understand the cultural context."

Selector Linda Poolaw, a Delaware/Kiowa Indian, examined the designs on a collection of beaded Kiowa bags. Stacked between layers of special packing material in wide wooden trays, the bags came in a remarkable variety of sizes, shapes and colors. Some of the geometric decorating the exterior of the bags depicted crosses. Many of the designs were familiar to Poolaw while others were so old that she did not recognize them.

"It was mostly from their dreams and visions that the Kiowa made these geometric designs," she says. "They were nomadic and not as stationary as the woodland Indians in the East, who had a little more detail in their depiction of animals. They had to have many bags to carry their things. I have to say these people were amazing craftsmen. My aunt used to tell me certain women would be more gifted than others in doing beadwork."

Conrad House, a Navajo selector and artist, defines a critical difference between European American art and American Indian art on a label early in the exhibit. "We have no word for art, we have no word for religion. Because there was no need to separate those concepts away

from our real life. Because real life has all that. How you live is an art. How you live is a religion."

Most Indians share a tribal perspective that all things in the world are related and were created in a harmony and balance that must be maintained through respect and care for Mother Earth. "The exhibit is designed to inform the visitors about the Indian sense of the Earth, why land is important to us, why we struggle to maintain that land, why the family is important, why animals are important in our world, and also how art functions for Indians," Hill says.

"This is an exhibit that looks at objects as art, but also looks at objects as the transmitter of cultural knowledge. Tradition, to be viable, is a problem-solving device. It isn't the answer, but it's a way to get to the answer that you feel will suit your needs the best."

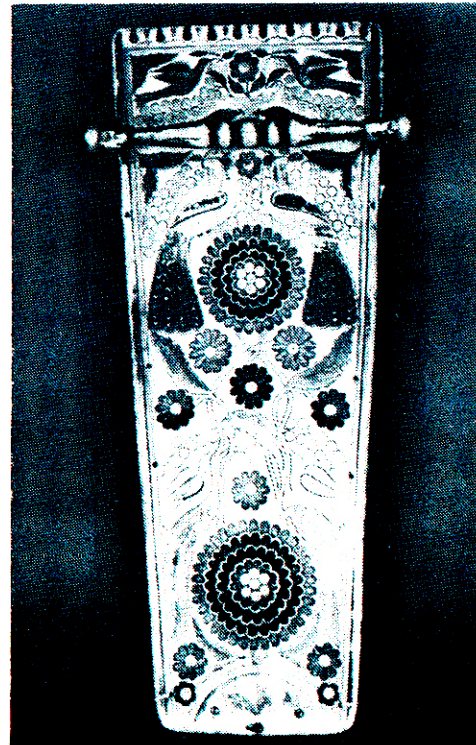
The exhibit is also designed to change stereotypical ideas of the word "tradition," which Hill says does not necessarily mean "the old ways" or the past. Indians

have always created contemporary art because they have created art appropriate to the time in which they lived. "What we're trying to say is that tradition is an outlook that allows you to address the problems that confront you today."

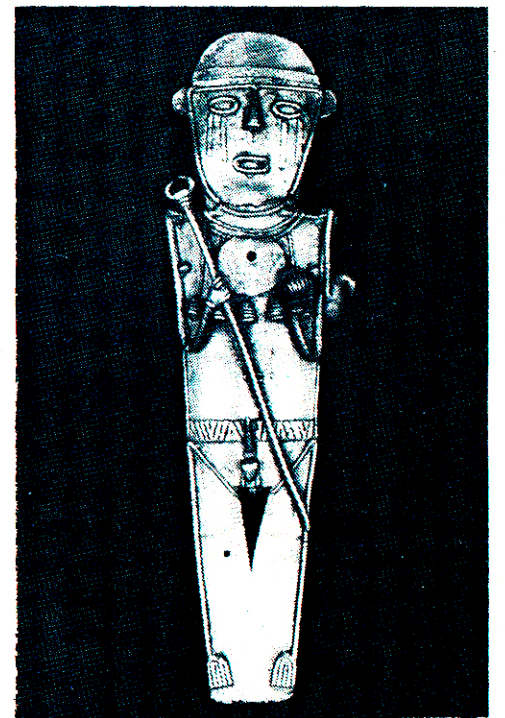
One of those difficulties is stereotyping. Indians are not ignored in American culture, Hill says. "Indians are very much a part of the American culture and consciousness. The problem is that the image of the Indian in American culture is a distorted view of who Indians really are."

The result has been "inhibitors to understanding," he adds. "Those inhibitors are generally caused by the way people are raised and educated about Indians — the movies, television, the toys that they play with, the sports teams that they watch."

"A lot of things have been written about us, a lot of movies made about us, a lot of things said about us. But here, in 1992, with this exhibition, we're stepping forward and we're going to say: 'Here's what we think about us.'"



This Mohawk cradleboard is in the exhibition "Pathways of Tradition."



Also in the exhibition is this gold-plated, copper, human-figure pendant (c.1200-1600) is from the Chibcha Indians of Colombia.



Rick Hill, curator of the "Pathways of Tradition" exhibition in New York City, is pictured here with his son Richie.



The exhibition "Pathway of Tradition" features objects selected by American Indians, one of who is Navajo artist D.Y. Begay; shown above with her son Kelsey.



# HOW-NI-KAN

PEOPLE OF THE FIRE

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## Tribal attorneys, U. S. Attorney exchange briefs in latest round of video lottery machines battle

Lawyers for the Citizen Band Potawatomi Tribe were engaging in a battle of briefs with the federal attorney for Western Oklahoma this month as the tribe's effort to put video lottery devices in the Tribal Bingo Hall went into United States District Court.

The Tribe has signed the only compact with Gov. David Walters allowing Class III gaming in Oklahoma's Indian Country but U.S. Attorney Bob Heaton challenged the legitimacy of the agreement. Not only has the compact been signed by the governor, it also has been approved by a special committee of the Oklahoma legislature and the U. S. Department of the Interior.

Although the compact was negotiated under the relatively new Indian Gaming Regulatory Act, Heaton challenged it on grounds it might violate the 40-year-old Johnson Act. The two parties agreed to have the issue heard by United States District Judge Lee West of Oklahoma's Western Division and three briefs had been filed by the middle of December.

The first, prepared by tribal attorney Michael Minnis at the direction of the Potawatomi Business Committee, brought the subject into federal court and asked for a summary judgment in favor of the Potawatomi. That gave Heaton a chance to reply. Heaton has agreed not the appeal if West rules in the Tribe's favor but the Tribe has not made a similar commitment.

In a 23-page brief filed Dec. 8, Heaton and his assistant, M. Kent Anderson, argued that the compact with the state involves

"gambling devices" which they claim are prohibited by the Johnson Act. "The activity contemplated by the compact is illegal as a matter of federal law," Heaton argued.

The U.S. attorney for Western Oklahoma backed up his position with several arguments, including one which maintained that "every form of gambling device within the scope of the Johnson Act appears to be illegal in Oklahoma."

Minnis and his associate, David McCullough, countered a week later with a concise, point-by-point rebuttal of the Heaton position, taking exception to several points which the tribal attorneys said were really unrelated. Heaton had included an affidavit from Ray Tompkins, chairman of the commission which oversees the Oklahoma State Bureau of Investigation which said the OSBI Commission had voted to agree to cross deputization with any Oklahoma Indian tribe. He also offered a letter from Robert A. Nance, who helped negotiate the compact for the state. In that letter, Nance said that remarks about the governor being "made a co-conspirator in a prosecution under the Johnson Act" were tongue in cheek. Those remarks allegedly were made at a meeting between federal attorneys and the state negotiators, including Nance.

The Tribe's response maintains that statements made by Tompkins as a citizen member of the commission have no evidentiary value whether relevant or not. It also quotes Gov. Walters as saying the state and the tribe were "very careful

to insure that this compact follows the strict guidelines set out by federal law and the federal courts while also recognizing appropriate state law." The governor went on to praise Nance and the attorney general's staff for their role.

But the heart of the tribal response lies in other areas. Those include:

✓ That the Johnson Act does not apply to video lottery terminals (VLTs) authorized by the Potawatomi compact. The brief says VLTs are not "slot machines" because the players are competing against one another and the "house" (the Tribe in this instance) merely acts as a stakeholder, just as a race track does in parimutuel betting, and takes a percentage of the losing player's payments.

✓ That the Johnson Act does not apply because of the newer Indian Gaming Regulatory Act (IGRA). "The crux of defendant's (Heaton's) argument is that his office has a better understanding of state law than the governor of Oklahoma who signed the compact with the advice of legal counsel or the Oklahoma legislators who approved it," the Tribe's brief says. It notes that lotteries are legal in Oklahoma and two kinds of lotteries, pull tabs and keno, were recently approved in a state-wide referendum. "VLTs are merely machines that aid of operation of a legal activity, a lottery," the Minnis brief says.

✓ That even if the machines were illegal, the state made them legal by signing the compact.

Judge West is expected to issue an expedited ruling.



### Who is this man?

No, this is not really a mystery photo like those we've printed before. We know who this is, but we're curious to see if any of you can identify him. Contact Mary Farrell at Tribal Rolls if you think you know.

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